TRADITIONAL MARTINIST ORDER

ORATORY SECTION

FIRST DEGREE

LESSON SEVEN

"It is not the head which is necessary to advance in Truth; it is the heart."

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FIRST DEGREE LESSON SEVEN

CONCURRENCE

This monograph is the first of five that comprise the study of Creation as described in *Treatise on the Reintegration of Beings* written by Martinéz de Pasqually. In each monograph, you will be presented with an extract from this foundational Martinist document. We suggest that you obtain the complete manuscript and study it at your own pace.

"Before time was, the Creator emanated spiritual beings, for Divine Glory, in Divine Immensity. These beings had to worship the Deity by fixed laws, precepts and eternal commandments. They were thus free and distinct from the creator, and we cannot deny them the free will with which they have emanated without destroying in them the faculty, the property, the spirit, and the personal virtues which have been necessary for them to operate with precision within the boundaries where they had to exert their power. That is positively within these boundaries that those first spirit beings ought to render the worship for which they have been emanated. Those first beings could not ignore, nor deny the agreements that the Creator had with them, by giving them some laws, precepts and commandments, since their emanation was founded solely upon those agreements.

One would ask what were these first beings before their emanation, did they exist or did they not? These beings existed within the bosom of Divinity, without distinction of action, or of thought and understanding. They did not have the power to act or to feel the desire to be one with the Superior Being that contained them and in which everything was moving; which is in truth a state of non-existance. However, this existence within the Creator was of absolute necessity; as it is that which is the immensity of Divine Power. The Creator would not be the father and mother of all things had there not been within an inexhaustible source of beings that emanates from Its pure Will. It is through the infinite multitude of emanations of spiritual beings outside of Itself that It bears the name of Creator and Its works are the spiritual Divine Creation and spiritual animal time."

Martinéz de Pasqually (1727 - 1774)

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FIRST DEGREE LESSON SEVEN

CREATION

Dear Supplicant,

I greet you before the Luminaries of the Traditional Martinist Order!

As indicated in the previous monograph, we will now turn our attention to the study of Creation. This study is relatively difficult as it applies to concepts both abstract and unusual. That said, remember that Martinism is the *Way of the Heart*. If you encounter difficulties in understanding certain topics in the monographs, do not be concerned. Be assured that your soul will understand the essence of the teachings and this is what is important for your spiritual evolution.

Who are we and what is our place in the universe? What is the origin of Creation and what is its goal? These essential questions have haunted the unconscious minds of humanity since the beginning of time. In all centuries, we have attempted to find answers to these questions. Some have looked for those answers in the sacred texts of religions. Others, preferring to analyze the facts objectively, have turned to science in an attempt to understand how the universe and humanity came to be. As for the Initiates, they have always veiled the knowledge that they possessed on these topics and it is in the form of symbols and myths that they have revealed this knowledge to their disciples, after making sure the disciples were duly tested and prepared. One of our Masters of the Past, Jean-Baptiste Willermoz, will illuminate us on this subject:

"If humanity had retained the purity of our first origin, no initiation would have taken place for us, and Truth would still show its face to us since we were born to contemplate Truth and continually pay homage to it. Unfortunately, since humanity has descended to a place opposed to Light, Truth itself forced us to work on initiation by hiding Itself from us.

This first initiation, founded on humanity's decline and required by Nature, was the model and the rule of initiation that the ancient Sages established. They possessed a Science superior to natural knowledge. They could only unveil it to the profane after having strengthened them on the path of intelligence and virtue....

If you doubt the high destiny of humanity and our decline, which is the unique foundation of all natural, human or religious initiation, it will be difficult for you to enter this path, since you may believe that the animal person bound to the senses is what we should be.... It is true that

among Philosophers, there are a large number who have adopted this mistake, having only considered our material nature….

Let us accept that humanity has another destiny, otherwise we would be the most inconceivable of Beings. The Sages, knowing perfectly the true nature of humanity and our decline, took great care in teaching this doctrine to their disciples. We can be convinced of that by looking at the multitude of enlightenments and purifications of all kinds that they required of Initiates. It is only after preparing their disciples that the sages showed them the path that could lead them back to their original state to regain the rights that they had lost."

For Jean-Baptiste Willermoz, the knowledge regarding the Mysteries of Creation can only be transmitted by initiation. This knowledge is linked directly to humanity's origin and was kept secret because it was incomprehensible to the common woman or man. Certainly, the Judeo-Christian tradition does report in *Genesis* the story of the creation of the world and of Adam. An esoteric study of this text can teach us a lot about the origin of the universe and humanity. However, before considering this study, it is necessary for us to acquire the knowledge that our Masters have transmitted to us on this subject. We are therefore going to continue with the narrative of Louis-Claude de Saint-Martin from his work entitled, *Of Errors and Truth*. This narrative is symbolic, every sentence hiding a profound truth. We invite you therefore to study it with the greatest attention:

"Humanity is older than any other Being of Nature; we existed before the birth of the smallest germs, even though we came into the world after them. But what elevated humanity well above all these Beings, is that they had to be born from a father and a mother. In addition, our functions were higher than theirs. Humanity's role was always to fight in order to stop disorder, and to return everything to Unity, whereas the function of these other Beings was to follow Humanity. Since our struggles could be very dangerous, we used to wear an impenetrable armor that we could use at any time and of which we had to make copies, copies equal and absolutely conformed to their model.

Humanity was also provided with a spear composed of four types of metal so well amalgamated that since the beginning of the world, no one was ever able to separate them. This spear had the property of burning as fire. Further, it was so sharp that there was nothing that it could not penetrate. It was also so active that it always struck in two locations at the same time. All these advantages, added to an infinite numbers of other gifts that we received at the same time that truly made us strong and fearsome. The country where we had to fight was covered

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with a forest composed of seven trees that each had sixteen roots and four hundred and ninety branches.

It is in this place of delights, the sojourn of the happiness of humanity and the throne of our glory, that we would have been happy and invincible forever.... During the entire time that we were at our post, we preserved our natural authority; we enjoyed such a peace and tasted a happiness that cannot be expressed to the people of today. But as soon as we abandoned our station, Humanity ceased to be the leader, and another Agent was sent to take our place. Then, after having been stripped of all our rights, Humanity was hastened to the region of fathers and mothers, where we have dwelt ever since then, in sorrow and affliction at seeing ourselves mixed and confused with all the others beings of Nature.

It is not possible to conceive a sadder and more deplorable state than the one of unhappy Humanity at the time of our Fall. This is because we not only immediately lost the formidable spear, which no obstacle resisted, but also the armor that we were wearing disappeared and was replaced for a time by another armor which was not impenetrable as the first one was, and became a source of continual danger for us, since, although we still had the same combats to fight, we were much more exposed.

While punishing us, the Creator did not want to take all hope away from us or to abandon us completely to the rage of our enemies. Touched by Humanity's repentance and shame, we were promised that, by our efforts, we would be able to recover our first state. However, this would only happen after obtaining the right to regain possession of the spear that we lost and which was entrusted to the Agent who replaced us, in the very center we had just abandoned." Thus ends this mysterious tale of Louis-Claude de Saint-Martin.

The text that you have just read brings up several fundamental questions. In fact, if Humanity was not the first being that appeared in Creation, who preceded us? Why did we have such an important place since our emanation? What was this armor that humanity wore and the spear that was our weapon? How could we lose our glorious position? It is obvious that we cannot answer these questions nor understand this symbolic text without having the key to it. This key is found in the writings of Martinès de Pasqually, first Master of the Unknown Philosopher. We can learn in Martinès' writings not only how Humanity lost its original state, but also how we can regain it. Indeed, the primary quality of initiatory knowledge is to be dynamic and to carry a regenerative action destined to allow us to advance on the path of Reintegration.

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In his *Treatise on the Reintegration*, Martinès de Pasqually suggests to us how the Eternal *operates* to put Creation into motion. The complete title of this work, *Treatise on the Reintegration of Beings in their First State, Virtue and Divine Spiritual Power*, illuminates us on this subject. This title indicates that the beings created at the beginning are no longer in their first condition and that they must return to it, in other words, they must recover their property, their virtue, and their original power. Who are these beings? What is the role and place of Humanity in relation to them? That is what we are going to study now.

For Martinès de Pasqually, God is the eternal Creator. The Creator is the Source of Life and all beings live only through It. The Creator thinks, wills, and acts eternally, because these three Faculties are indivisible in Creation and form a perfect unity. They operate continually to manifest the Creator's desire and need to create. It is for this reason that God is called the *Creator*. Indeed, God's own thoughts are creative and were made manifest under the form of spiritual beings in the beginning. In the beginning of his book, Pasqually tells us, "*Before time was, the Creator emanated spiritual beings, for Divine Glory, in Divine Immensity.... The Creator would not be the father and mother of all things had there not been within an inexhaustible source of beings that emanates from Its pure Will.*" The expression "*before time was*" means that the action in question takes place in a timeless dimension. Also, it is said that the Creator "*emanated*" spiritual beings, which conveys an idea of Emanation and not of Creation. This nuance is very important in the terminology used by Martinès de Pasqually. According to him, the first beings were not created from nothing; they existed in all eternity within the bosom of Divinity and could only act by the will of the Supreme Being who contained them.

The first beings that God emanated from the Divine Self at the origin of Creation were therefore purely spiritual. These beings were categorized into four classes, because all divine emanation carries the mark of the quarternary. They differentiated themselves by the faculties, the properties, and the virtues that they had and that were necessary for them to carry out the functions that the Creator had assigned to them. These four classes corresponded to four circles and formed what is called the *Divine Court* in the *Treatise on the Reintegration*: the first was the circle of Superior Spirits; the second, the circle of Major Spirits; the third, the circle of Lower Spirits; and the fourth the circle of Minor Spirits.

The set of four circles formed what Martinès de Pasqually called the *Quatriple Divine Essence* or *Quadruple Divine Essence*. He considered that these four circles were contained in

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the Divine Immensity that Martinès symbolically represented by the number ten, written as a 1 surrounded by a circle. This Divine Immensity was the World of Emanation, a timeless World that constantly grew to contain the multitude of spiritual beings that the Creator emanated from the Divine Self. Pasqually specifies that: *"… the Divine Immensity is infinite because of the continuity of this spiritual emanation."*

The Creator occupied the center of the Divine Immensity and the multitude of spiritual beings formed the Divine Court. These beings had to venerate the Creator according to laws, precepts, and commandments that the Divinity had made and upon which their emanation was founded. Although emanated from the Creator, they were distinct from It and their actions were solely spiritual, since the world of matter did not exist. They also had free will. Each of the four categories that they formed could be distinguished by a number that symbolized their particular function and their nature: the Superior Spirits were denary, the Major Spirits octonary, the Lower Spirits septenary, and the Minor Spirits ternary.

This is what you need to know about the spiritual beings that God emanated at the origin from the Divine Immensity. In the next monographs, we will see how this Immensity evolved. You will also learn how humanity came to be and what our place was in relation to the first emanated beings. In order to study this, we will continue to refer to the *Treatise on Reintegration* from Martinès de Pasqually. If you do not yet have this book, we suggest that you acquire it, because it is a good source for study and meditation during your entire Martinist education. If you have already read it, we recommend that you read it again in the light of our teachings. Pasqually has carefully veiled his text from those who are not ready to receive the knowledge it contains. As you will see, the discourses of our Order will give you the necessary keys to understand this book, which constitutes the fundamental text of the Martinist Tradition.

May you ever dwell in the Eternal Light of Divine Wisdom!

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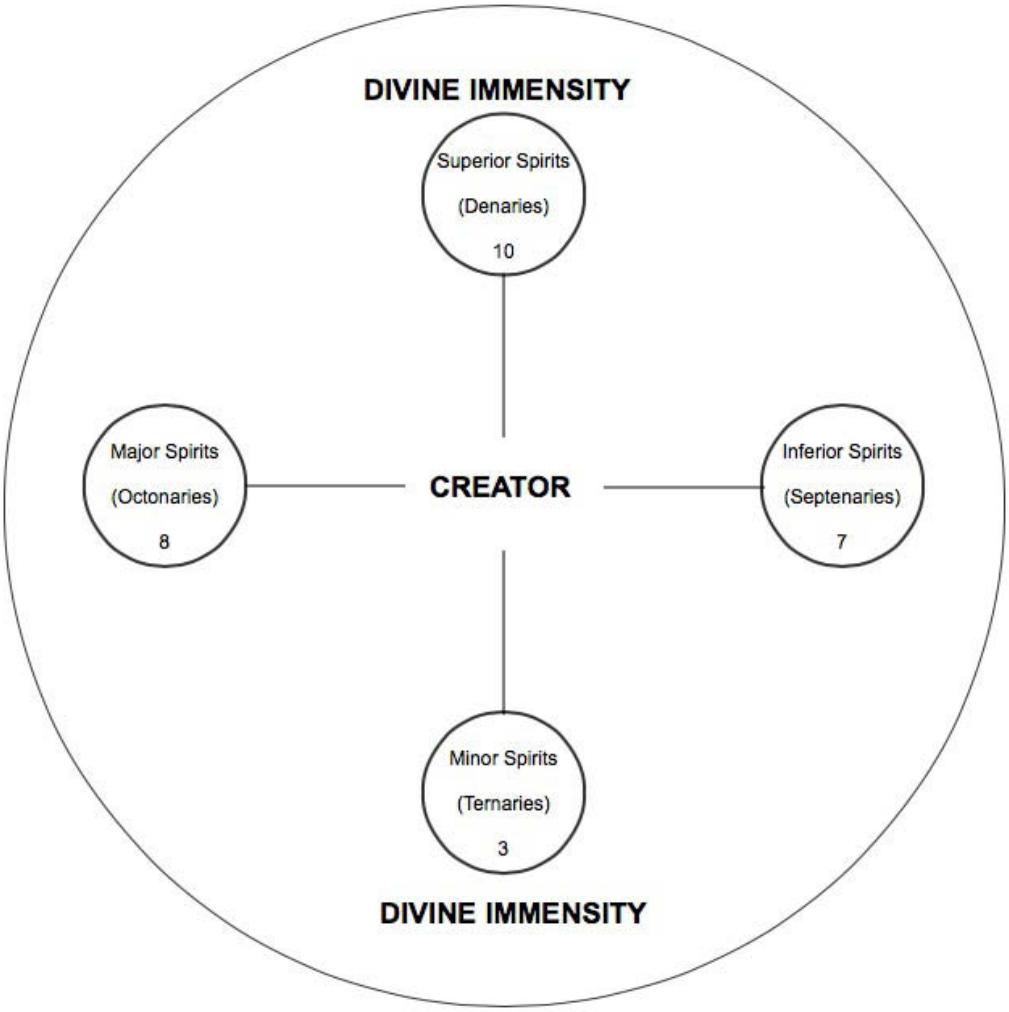
PRACTICAL APPLICATION



This diagram represents the Divine Court as described in the Treatise on the Reintegration. Please memorize it, as it will be important during the study of future monographs.

SUMMARY

After carefully studying this monograph, read the following summary. It contains the major points that you may want to reflect and meditate on during the coming days. If you have trouble understanding one of the points, return to the explanations given in the monograph. Immerse yourself in learning the points covered in this summary before proceeding with the study of the next monograph.

- Initiates have always veiled the knowledge that they possessed regarding the Mysteries of Creation. It is under the form of symbols and myths that they revealed it to their disciples, after having duly tested and prepared them.

- According to Martinès de Pasqually, at the beginning Humanity wore an impenetrable armor and possessed a spear composed of four metals. At that time, we occupied the center of Creation.

- The main quality of initiatory knowledge is to be dynamic and to carry a regenerative action to allow us to advance on the path of Reintegration.

- As indicated in the complete title of the *Treatise on Reintegration*, the beings that were created at the beginning are no longer in their original condition but must reintegrate, meaning that they must recover their property, their virtue, and their original power.

- For Martinès de Pasqually, God is the Eternal Creator. The Creator is the Source of Life and all beings live only through It. The Creator thinks, wills, and acts eternally, because these three Faculties are indivisible in Creation and form a perfect unity.

- The first beings that God emanated from the Divine Self at the beginning of Creation were purely spiritual and were separated into four circles: the Superior Spirits, the Major Spirits, the Lower Spirits, and the Minor Spirits.

- The set of four circles of Spirits formed the *Quatriple Divine Essence*, or *Quadruple Divine Essence*, and was an integral part of the Divine Immensity.

- The *Treatise on Reintegration* from Martinès de Pasqually is fundamental to understanding the genesis of Creation and Humanity.

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